



Week 2: Keeping things moving

WOLF POINT SCHOOL DISTRICT #45-45A

March: Wicinstayazan (Sore-eye Moon)



Snow blindness was common during that period.

Old men kept account of the days in a moon by notching on their pipe cleaners, one notch for one day. These pipe cleaners were made from a small willow the size of a pencil and about a foot long.

A row of notches the length of a pipe cleaner would constitute a moon period, or a month. One of those sticks notched down four sides counted four months and three fully notched sticks made a full year.

The days in a moon were counted by watching the moon in its various positions and adding two more days, which were the days that the moon was not visible. The last two days of an old moon, when not visible were referred to as, "The moon hides, because it is going to die."

The first two days of a new moon were called, "The moon does not come," meaning, the new moon was now on duty and was making preparations for its appearance.

If the weather was fair or unsettled during the two days that the old moon was "dying", and continued in that state through the first two days of the new moon, then fair or unsettled weather would prevail until the new moon's first quarter.

On the third evening of the new moon period, if the sky was clear, the moon "Sits in" and was visible in a faint outline. Its

position would precast the weather for that moon's rule.

If it "Sits straight", that is, if the tips were in perpendicular position, then the moon brought forth chiefly fair days and if it "Lays on its back," it was a sign of bad weather. When the new moon was "Leaning back," there was an equal amount of fair and unsettled weather.

There were, as said before, four seasons: Waniyedu, winter; Wedu, spring; Mnogedu, summer; Pdanyeda, fall.

The principle seasons were the winter and the summer. The Winter was used for determining the ages of people like, "He is thirty winters," meaning, thirty years old. "Ten winters ago," for ten years ago. If the birth was in summer, then they said, "He will be thirty winters this summer."

The moons that belong to the winter season were, October, November, December, January, February, March, and April. These were moons in which there was no growth, no berries or fruit and the tops of root plants like the turnip, a food plant, and different plants used for medicine were dead and blown away.

Therefore, as winter has two more moons, it was always considered the principal reckoning season.

Land of the Nakoda: The Story of the Assiniboiné Indians by James L. Long
Riverbend Publishing, 2004.

Storytime

Story to Read:

How the Morning and Evening Stars Came to Be

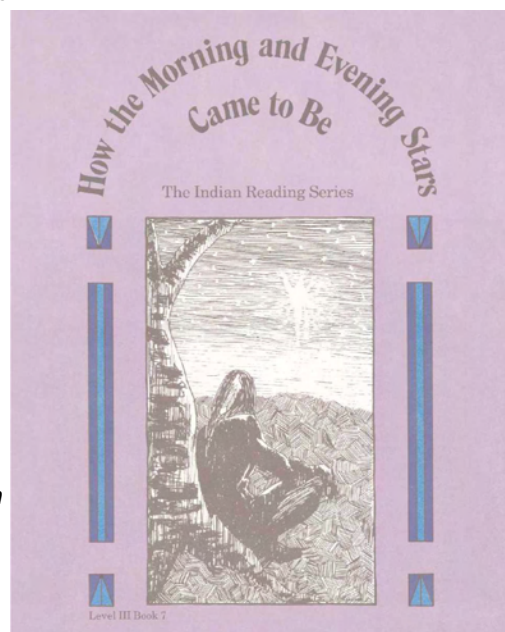
This is an Assiniboiné story told by Jerome Fourstar for the Indian Reading Series (Level III Book 7). It can be downloaded and printed at:

<http://www.nwrel.org/indianed/indianreading/3/book07.pdf>

This would be an opportunity to address Essential Understanding 3: ***The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.***

Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories pre-date the "discovery" of North America.

(Note: Some tribes only tell traditional stories and lessons in the wintertime. The Salish are an example of a tribe that maintains this tradition.)



Wolf Point School District #45-45A Mission

"To provide a safe environment which promotes innovation and gives all individuals the opportunity to gain and utilize the skills needed to pursue a successful future."

Social Studies: Understanding by Design

The Social Studies lesson plans available on the OPI Indian Education website were developed using Understanding by Design Curriculum Framework through the Center for Technology & School Change. The framework approach is illustrated below in a chart.

The six facets of understanding are: can explain, can interpret, can apply, has perspective, can empathize, and has self-knowledge. A rubric for the six facets of understanding has the following criteria for each facet:

- Explanation—accurate
- Interpretation—meaningful
- Application—effective
- Perspective—credible

- Empathy—sensitive
- Self-knowledge—self-aware

The Division of Indian Education also developed Grade Level Expectations for Social Studies which provide a K-12 standards based framework for the integration of Indian Education for All in the Social Studies curriculum. They were developed by a broad base of classroom educators and curriculum specialists.

The Social Studies standards and lesson plans can be found online at: <http://www.opi.mt.gov/indianed/SocialStudies.html>.

The Generic Understanding by Design Planner template can be found online at: <http://www.opi.mt.gov/PDF/IndianEd/Curric/LessonPlans/DesignPlanner.pdf>

Key Design Question	Design Considerations	Filters (Design Criteria)	What the final design accomplishes
Stage 1: What is worthy & requiring of understanding?	National standards State standards Teacher expertise & interest	Enduring ideas. Opportunities for authentic, discipline-based work. Uncoverage. Engaging	Unit framed around enduring understandings and essential questions.
Stage 2: What is evidence of understanding?	Six facets of understanding. Continuum of assessment types.	Valid. Reliable. Sufficient. Authentic work. Feasible. Student friendly.	Unit anchored in credible and educationally vital evidence of the desired understandings.
Stage 3: What learning experiences & teaching promote understanding, interest, and excellence?	Research based repertoire of learning & teaching strategies. Essential & enabling knowledge & skill.	WHERE Where is it going? Hook the students. Explore & equip. Rethink & revise. Exhibit & evaluate.	Coherent learning experiences & teaching that will evoke and develop the desired understandings, promote interest & make excellent performance more likely.

Making Connections: *SkyTellers*



Sharing the story *How the Morning and Evening Stars Came to Be* is an opportunity to address Essential Understanding 3.

You can take it several steps further by gathering more information from the **NASA website** at: www.nasa.gov/audience/foreducators/k-4/features/index.html.

Another great connection is the **SkyTellers** DVD and Resource Guide located in the Southside library. Traditional storytellers share stories about the comings and goings of our Sun, Moon, stars, seasons, "falling stars", and other great mysteries of the sky. Following the traditional story, scientists help explore the same mysteries through their theories, discoveries, and explanations of how the world works. The two viewpoints work in harmony to excite the listener about science and the endeavors of science.

More activities, resources, and additional background information for each topic can be found at **SkyTellers** website: www.lpi.usra.edu/education/skytellers.

To further expand experiences in astronomy, the **StarLab planetarium** is available for check out from the Fort Peck Community College. Call Ingrid Firemoon at 768-6300 to reserve it.

Essential Understanding 2: Identity

There is great diversity among individual American Indians as identity is developed, defined and redefined by many entities, organizations and people. There is a continuum of Indian identity ranging from assimilated to traditional that is unique to each individual. There is no generic American Indian.

WHAT DOES THIS MEAN???

Compare it to your own experiences.

For example, what does it mean to you to be Norwegian?

Do you eat lefse during the holidays? Do you say ufa? Do you know any Ole and Lena jokes?

Or is it more than that? Do you know when your family immigrated here? Do you know which area of Norway your family comes from? Do you know some of the traditional stories?



Indian people have different ideas about what it means to be Indian. Some Indian people grow up immersed in their culture and continue to practice it everyday of their lives. Some live the culture as much as they can for example by eating certain foods (like Indian tacos or junberry pudding) or by attending powwows. For others there have been generations of disconnect to the land and culture. They may be completely assimilated and have no desire to re-connect to their culture.

"What is life? It is the flash of a firefly in the night. It is the breath of a buffalo in the wintertime. It is the little shadow which runs across the grass and loses itself in the sunset."
Crowfoot, Blackfeet

Book to Check Out: *Being Dakota*

Being Dakota: Tales & Traditions of the Sisseton & Wahpeton

Amos E. Oneroad and Alanson Skinner

Minnesota Historical Society, 2003, 215pp. ISBN:0-87351-530-7

Amos Oneroad (1884-1937) moved in two worlds. Educated in traditional Dakota ways, he earned a divinity degree from Columbia University and became a Presbyterian minister. In 1914 he began working with Alanson Skinner (1884-1925), a student of anthropology whom he met in New York City. Oneroad collected and preserved stories and traditions of the Sisseton-Wahpeton people, including customs, material culture, and ceremonies that marked the individual's passage from birth to death; Skinner planned to edit and publish the work. But Skinner's untimely death in 1925 thwarted their plans, and the manuscript languished for seventy-five years in a California library.

Laura Anderson, who teaches anthropology at the University of Oklahoma, has edited this unusual document, which offers a fresh look at what it means to be Dakota.

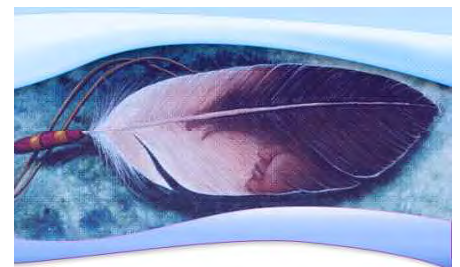
The book includes topics of traditions and customs, as well as tales and folklore. It can be purchased from the Fort Peck Community College Bookstore.

Resource to Check Out: Native Reflections

Native Reflections is a company that sells Indian themed calendars, poster sets (for example: parts of speech, five senses), banners, bulletin boards, pencils, boards, and puzzles. If you are interested in seeing some of their products check out Ms. Boyd's classroom. She has an array of materials in her classroom she has purchased through Native Reflections displayed.

You can check out their website to order from or request a catalog at:

www.nativereflections.com



Montana Indians

Montana is the home of approximately 66,000+ people of Indian heritage. The majority of these people reside on one of the seven large Indian reservations while many others live in the major cities of Missoula, Billings, Great Falls, Butte, Helena, and Miles City. The Indian population in our state has grown steadily and significantly as the U.S. Census Bureau improves procedures for identification of our Indian citizens. There are about 16,324 Indian students enrolled in public and private schools in Montana.

Each of the seven Indian reservations in Montana is governed by a group of elected officials called a Tribal Council. The Tribal Council works in cooperation with the Bureau of Indian Affairs (BIA), and local, county, and state governments to carry on tribal business.

In addition to having both public and private elementary and secondary schools on or near each reservation, there are Head Start programs and tribal community colleges located there also. These tribal colleges allow a great number of reservation-based residents the opportunity to secure quality training or complete two-year degree programs without leaving their home area. As a result, educational training on reservations can begin at age three in Head Start and continue up to four years after high school graduation in the tribal college. Unfortunately, this is not always the case, since the dropout rate of Indian students is still three-times higher than that of white students. However, many Indian people have done tremendously well in the education system and many communities now employ school superintendents, principals, and many teachers and paraprofessionals of Indian descent. Tribal Council members have college degrees and BIA and tribal employees are highly trained. Some reservations employ Indian doctors, nurses, lawyers, engineers, social workers, and other highly skilled professionals.

Economically, Indian tribes have made remarkable strides in improving the financial conditions of each reservation. Major employers on all reservations are the local tribe, the Bureau of Indian Affairs and local school districts. Although these provide employment for a great number of Indian people, the unemployment rate is still staggering—running anywhere from 50-80 percent. To deal with this, tribes have sought economic development through industry and several reservations now operate industrial plants. Other tribes have used natural resources like water, timber, coal, oil and land to stimulate the economy of their reservations. Tribes are also beginning to access gaming and are opening casinos for economic development purposes.

<u>Reservation & Headquarters</u>	<u>Date Established</u>	<u>Name of Tribes</u>
Blackfeet (Browning)	1851	Blackfeet
Crow (Crow Agency)	1851	Crow
Flathead (Ronan)	1855	Confederated Salish and Kootenai (and Pend d'Oreille)
Fort Belknap (Harlem)	1888	Assiniboiné and Gros Ventre
Fort Peck (Poplar)	1888	Assiniboiné and Sioux
Northern Cheyenne (Lame Deer)	1884	Northern Cheyenne
Rocky Boy (Rocky Boy)	1916	Chippewa-Cree

Little Shell Band of Chippewa is, at present, seeking federal recognition. The tribe is headquartered in Montana, but does not have a reservation.